The Wickedneſs of a Factious Diſpoſition.

693. d. 15
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A SERMON

Preached at the

PARISH-CHURCH

OF

St. GEORGE the MARTYR,

SEPTEMBER 1, 1745,

ON

Occaſion of the RUMOUR of an INVASION in SCOTLAND.

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THE

PREFACE.

SOME private avocations have prevented my complying ſooner with the requeſt of the gentlemen, who have deſired me to publiſh the following diſcourſe; and I am now *the more ready to do it, as no one has conſidered the ſubject in the ſame manner. The principles I have advanced, are not only calculated for the* preſent *occaſion; but, rightly attended to, will, I truſt, guard*

the minds of people againſt the pernicious poiſon daily ſpread among us; which has given too much encouragement to the attempt now made; and will always *keep us loyal upon principles of honour and virtue, as well as of private intereſt. It was from this motive I appeared ſo early in this Cauſe: I am ſorry the Event has ſo fully juſtify'd the propriety of it.*

Whitehall,
Oct. 26, 1745.

PSALM

PSALM cxx. 5, 6.

My ſoul hath long dwelt among them that are enemies unto peace. I labour for peace, but when I ſpeak unto them thereof; they make them ready to battle.

A Factious, turbulent ſpirit has been productive of ſo many miſchiefs, not only to this nation, but univerſally wherever it has prevail'd; that it is ſurprizing how it ſhould continue to be covered over with pretences plauſible enough to poſſeſs any honeſt or well-meaning man in its favour: And yet ſo it is in fact,

fact, that under the venerable Names of *patriotiſm* or *religion*, it has introduced confuſions as bad, or worſe, than *ſlavery* or *atheiſm* themſelves: For nothing can be a more effectual thraldom, than to be perpetually ſubject to the capricious humour of deſigning men; nor more deſtructive of every good principle, than to be taught, that God Almighty not only countenances, but commands, the moſt outrageous cruelties: Which, according to the obſervation of a celebrated *heathen* writer, is much more injurious to him, than to believe that he has no exiſtence at all.

Now, as it is evident that there *have* been, and probable that there *may often* be, pretended *patriots*, who have no real zeal for the liberties and welfare of ſociety; and *zealots*, who have no regard for the honour of God, nor the happineſs of his creatures; it will be *always* proper, and there are *certain* occaſions when it may be ſingularly neceſſary, to expoſe the pretences of both. —There is ſomething ſo odious in the nature of *ſedition*, that it will never paſs upon mankind

mankind without a diſguiſe: But *religion* and *liberty* are enchanting ſounds; the effects of which, in the mouths of factious and turbulent perſons, hiſtory is full of; and againſt which it will always be expedient for us to be upon our guard. For the Queſtion is not ſo much, whether there are any ſuch perſons exiſting among ourſelves, or whether one, or other, party is to be oppoſed in *that* light; (for a country of liberty will always be divided into parties) but only to advance ſuch principles, and make ſuch obſervations, as will enable every one to judge for himſelf: For though the Pulpit is not a place to meddle with thoſe differences; yet it is the indiſpenſable duty of the miniſters of the Goſpel to inſtruct the people in all virtuous and worthy maxims of conduct: And it will appear in the ſequel of this diſcourſe, that the diſpoſition I am ſpeaking of is vicious and immoral, as well as miſchievous, and deſtructive of ſocial happineſs.

In a ſenſe therefore of this duty which I owe to my profeſſion, I proceed to expoſe the arts of factious and turbulent perſons, with regard to their pretences either to *religion* or *liberty*. Which are the two greateſt bleſſings mankind can enjoy: The one being the ſupport, and protector of ſociety; the other the moſt happy, flouriſhing, and conſiſtent eſtate in which it can ſubſiſt: Without the firſt we ſhould have none at all; and without the laſt it would be as bad, or worſe, than none. And as men are almoſt univerſally convinced of this, no wonder they ſhould be under the ſtrongeſt apprehenſions, when either of them appears to be in danger, or have the higheſt veneration for the guardians and defenders of them: Nay, ſo very tender an affection is there in human nature for both, that many have ſacrificed their lives for their defence; and thoſe who have done ſo, ſtand the foremoſt characters in hiſtory.

Since this then is the caſe, there cannot be a more artful method for *ambitious* men, than to profeſs to advance them in general, or

or than to ruin one, by promoting the other; the latter having been often deſtroyed in compliment to the former; which is the reaſon that *liberty* and *popery* can never ſubſiſt together; that religion having no recommendation in the world, but the *political* contrivance of it, to ſerve the views and purpoſes of arbitrary and tyrannical men; the influence of which on the lower people is ſo notorious, that we have ſeen ſchemes of the ſame nature invented even in *proteſtant* countries, and the danger of the church as artfully inſinuated as among the moſt zealous advocates of popery, and methods made uſe of, for the defence of whatever people had a mind to call the church, every whit as deſtructive of liberty.—And it will be very eaſy for us to obſerve, how this Spirit may work among all ſorts and parties of men.

Religion properly conſiſts in the practice of virtue, in order that we may pleaſe God, and be rewarded by him; and this nothing can more effectually promote than the pub-

lick worſhip of God, which has always been thought, as actually it is, to be as much the care of the civil magiſtrate to encourage as any other of the ſocial duties, it being the proper foundation of them all; inſomuch, that it is very likely, if there was no eſtabliſhment, no civil encouragement given to religion, nor any publick example ſet of it, there would be none at all: And certainly, good magiſtrates will always take particular care of this ſupreme welfare of the people. What then can be a more plauſible method of recommending themſelves to their eſteem, than for ambitious men to inſinuate, that this is neglected; that, on the contrary, *they* have a very high zeal for it, and ſhould be glad of all occaſions to promote and encourage it? Eſpecially, if to this they add a great deal of pomp, or a great deal of plainneſs to it; whichever is moſt likely to ſuit the preſent humour of the people; or advance any new, or revive any old, doctrines concerning it. For it is in religion, as it is in common life; there are peculiar faſhions, that have

their

their day: And it was morally impoſſible for the late uſurper *Cromwell* to have made the alterations in *this nation* that he did, if he had not taken advantage of the different ſects and ſentiments of religion, that then prevailed; which, how oppoſite ſoever among themſelves, yet united in a certain gravity and ſtiffneſs, and to oppoſe the more chearful eſtabliſhment: At other times, and in other places, ſomething more ſhowey has had the ſame effect; and the bounds of chriſtian communion have been widened, or brought within a narrower compaſs, as beſt fell in with the immediate humour of the people.

Now, in order to judge when theſe deſigns are the ſchemes of tyranny or ambition, it will be neceſſary to conſider, what religion requires, either of the magiſtrate, or of the people, and to ſtop there. Of the magiſtrate, it requires that he promote virtue and piety by all poſſible encouragements; and diſcountenance vice, profaneneſs, and atheiſm by every reaſonable me-

thod: That the worſhip he eſtabliſhes be ſuch as will beſt influence the people to honour God, and love their neighbours. And this likewiſe is ſufficient to explain, what it requires of the people themſelves.

Now this cannot poſſibly be done by methods of perſecution, for example; the deſign of religion being to ſave mens lives, not to deſtroy them: Nor can it be done by an intemperate zeal *for*, or *againſt*, particular ceremonies or modes of religion; religion conſiſting in the *inward* diſpoſition *of the heart*, of which particular forms, or geſtures, are only the outward expreſſions. And therefore to force men to expreſs, or hinder them from expreſſing, their minds in any particular way, of which none can be ſaid to be abſolutely better in itſelf than another, can never anſwer that end: Or, on the other hand, obſtinately to ſtand out againſt the common faſhion of worſhip; or to make it conſiſt of any thing rather than the religion of the magiſtrate, and the uſages of others about us, has as little of

religion

religion in it, as any one thing that can poſſibly be deviſed.—Upon the whole, when men place religion in, or connect the favour of God with, either of theſe, and deſtroy the moral practices of juſtice or charity on their account, we may determine, that it is *faction* at the bottom; and that they are not purſuing the honour and worſhip of God, but temporal power and dominion.

However, it is by no means to be underſtood from hence (and the heat of party is too apt to warp the judgment, and make one eaſily *miſ*underſtood; I ſay, it is by no means to be underſtood) that either the advocates for antient ceremonies, and ſtrict adherence to the rites of their forefathers; nor yet the admirers of a plainer and leſs adorned method of worſhip; nor yet the advocates for ſo large a liberty, as induces them to teach the encouragement of the civil power to be an impoſition in religion; or thoſe, who in the ſpirit of meekneſs, or by any fair rules of diſputation, endeavour to convince their neighbours of any errors,

or

or to propagate, or eſtabliſh, any truth: It is not to be underſtood, that either of theſe are *therefore* turbulent or factious perſons; but only that they become ſo, when they are unpeaceable among themſelves, endeavouring each to controul his neighbour, impoſe his own ſentiments on him, and thereby become "diſobedient to government," (which is expreſsly forbidden by chriſtianity) and bring diſorder and confuſion into the ſtate. For, men may enjoy their different ſentiments, and obſerve their different modes, conſiſtently with catholic charity, and the duty they owe the government; agreeably to the wiſdom and candour of our conſtitution, which allows a univerſal toleration.

But, when private perſons would either ſubvert, or diſtreſs, the government on account of ſuch differences, it then becomes faction and rebellion: Which will bear no diſpute, there being ſo many paſſages in the New Teſtament, enjoining ſubmiſſion even to heathen magiſtrates, and to avoid all appear-

appearance of diſturbing the government, and fomenting rebellion; even though it were in order to propagate the *true* religion, the divine revelation of the goſpel itſelf.

SINCE then *religion* will by no means defend a factious, unpeaceable diſpoſition; let us proceed to enquire into the other pretence of *ſeditious* men, namely, to *liberty*; which, indeed, is by far the more reaſonable pretence of the two: For religion can never properly be taken away from any; religion exiſting only in the mind, not in outward profeſſion; but liberty really may be taken away, by others of ſuperior ſtrength, or by violence; or we may be induced voluntarily to reſign it by artful and cunning inſinuations.

Now, as every man, who is under government, reſigns ſome degrees of his liberty, or more properly throws it into a publick ſtock, to make, as it were, a general fund of liberty for the univerſal good;

good; the queſtion is, how much he muſt give up, in order to enjoy it upon the whole. Reſtraints there muſt neceſſarily be; or elſe the liberties of every one would, in its turn, be deſtroyed; the liberty of ſavages, and of a civilized, well-compacted ſociety, being two very different things.

Liberty conſiſts in an uninterrupted enjoyment of the benefit of thoſe *known* laws, that are enacted for mutual preſervation: The deſign of government being for a protection againſt the invaſions of unjuſt and violent men, and for a friendly intercourſe in all the neceſſary offices of ſociety. Both of which were impoſſible, if individuals did not give up a certain proportion of their *natural* liberty into the hands of *ſome*, that it may be extended for the benefit of *all*. From hence ariſes property,—the enacting of civil laws,—and the puniſhment of offenders;—no man having a natural right to any thing more than the fruits of his own labour, for the neceſſary ſubſiſtence of himſelf and family; or to controul

controul the reſt; or to puniſh any other injuries than thoſe done to himſelf: And in them too, it is very likely his paſſions or prejudices might carry him to too great lengths. But to prevent the injuries that might ariſe from hence, and to civilize and poliſh men from their natural rudeneſs and barbarity, it is neceſſary, as I have ſaid, to *tranſfer* their private rights into the hands of ſome, who may blend them together, and by proper curbs appoint as *general* a right as they can; which at laſt reſults in the good of the reſtrained, ſince, in their turn, they will receive the benefit of the ſame reſtraint upon the reſt.

So that liberty is not a power of enjoying every thing that comes in a man's way, or doing every thing he has a natural power of doing; but only, enjoying his ſhare in the diſpoſition of the whole. Now, though, in ſtrictneſs of ſpeech, this is reſtraint; yet it is what has, in all nations and languages, and by the beſt writers, been called liberty, compared with the hard reſtraints people

are under, where tyrannical and ambitious men, without the conſent of the people, and without known laws, take this conduct into their own hands, and make their immediate ſovereign pleaſure the ſole rule of their ſubjects actions: The one being taken without their conſent; the other given up by it; and men may preſerve their *civil*, at the ſame time that they loſe their *natural* liberty.

I have mentioned theſe things, becauſe many ſeem to talk of *liberty* and *ſlavery*, eſpecially in times of publick confuſion, without any ideas at all: For liberty and ſlavery alter both their properties and their names, in different circumſtances. Whatever is neceſſary to liberty, is in effect liberty itſelf: And whatever is ſo to the liberty of the whole, is ſo to the liberty of every individual. For example; in a time of publick danger, it may be neceſſary for every man to take up arms in defence of the ſtate, and it is no violation of their liberties to compel them to do ſo; as we find

find in fact among the *Romans*, than whom no people under heaven had a greater paſſion for liberty; the prieſts, as well as the reſt, were obliged to bear arms under any invaſion from the *Gauls*; which they were never ſubject to do upon any other occaſion whatſoever.

From hence we ſee, that government, as far as it goes, muſt neceſſarily be abſolute; for if men were free to obey it, or not, there would be no need of government, nor poſſibility of any:—I ſay, government muſt be abſolute, *as far as it goes*; that is, as far as it is neceſſary for the good of the people. But governors have no right from hence to make arbitrary, miſchievous, or wanton laws: Which it is no difficulty to prevent under our conſtitution, if the people took a due care of the choice of their repreſentatives, and of the magiſtrates elected by themſelves: For as to the Sovereign, he is already bound by a moſt ſacred oath at his coronation, to govern according to law; of which he has the moſt ſolemn and

ſtrict account to give at the day of judgment; and, while we continue a proteſtant people, there is no power either in heaven or earth, that can, as the *Roman* catholics maintain of the Pope, abſolve him from ſuch an oath. And there is a very wide difference between this abſolute government of which I am ſpeaking, and that which is arbitrary; the one is founded on known *indiſpenſable* laws; the other on the bare will and pleaſure of the legiſlator, without any other form of law at all.——

From the account already given of ſociety, it is very manifeſt, that there will ſometimes be particular inconveniences to every part of it, ariſing from the diſpoſition of the whole. But this muſt be placed to the common account of the weakneſs and imperfection of all ſublunary things: And it would be highly unreaſonable in thoſe who ſuffer theſe inconveniences to think that therefore they are enſlaved; or to be drawn aſide, by the arts of factious and unpeaceable perſons, from their loyalty and obedience.

It is no difficulty for men of any ſpirit and ingenuity, to talk well on the ſubject of liberty. It is fine in itſelf. And to generous minds it has ſingular charms; not only when they enjoy it themſelves, but when they can contribute to that of others. A bare thought of its being in danger warms the ſoul: But when we imagine it is actually ſo, we are filled with a kind of enthuſiaſtic fire, that conſumes our calmer reaſon; and the leaſt fuel added to it, ſpreads over our whole judgment; inſomuch that if a man only "ſpeak to us of peace," we the more fiercely "make ourſelves ready to "battle."

But if the fire would a little abate, and make way for cooler reflection, perhaps we ſhould find, that this paſſion, glorious as it is in itſelf, was raiſed on unjuſt occaſions, and carried to undue lengths; and that to avoid an imaginary, we were running into a real, ſnare. Would we conſider the dire and rueful effects of anarchy, confuſion, and inteſtine commotions! Would we make the

the plain, obvious, and natural obſervations on the hiſtory of countries that have been torn by them; and particularly of this our native land, which, though they have often been the juſt efforts of a truly patriot ſpirit, and the foundation of all the liberties we have ever ſince enjoyed, have at other times been either unjuſt in their commencement, or carried to the moſt indefenſible lengths; ending not only in a civil war (the unhappieſt ſtate a nation can be in) and the effuſion of each others blood; but in the utter ſubverſion of our happy conſtitution in church and ſtate.

2. I Proceed to ſhow the neceſſity of a *quiet* and *peaceable* diſpoſition; and the folly, wickedneſs, and contradiction to true Chriſtianity, of the *oppoſite* temper.

And this is founded in the very *nature of ſociety*, and the advantages propoſed by it; which it would be impoſſible to enjoy, were we ourſelves turbulent in it, or expoſed to the violence and oppreſſion of thoſe

thoſe who are ſo. We enter into ſociety purely to avoid theſe inconveniences; and it is the greateſt abſurdity and contradiction in the world, to give into them with any pretence of the good of ſociety. No one would willingly "dwell among them that "are enemies to peace," unleſs they hoped to reap ſome private advantage from a general confuſion. And though it be very true, that *peace* may be bought too dear, when it is purchaſed by the loſs of *liberty*; yet is it "more precious than rubies, and "all the things we can deſire are not to be "compared unto it:" And it is idle to ſacrifice it to fantaſtic notions of liberty, ſince without peace there can be no liberty at all. What liberty do men enjoy in the midſt of tumult and war, where each party is a reſtraint on the other? And though one would ſometimes be content to forego it for a time, yet is *peace* the only juſtifiable end to propoſe by *war*, that in the concluſion it may be eſtabliſhed on better and more laſting foundations: The very trouble that one goes through for the ſake of it,

it, is ſufficient to ſhew its general eſtimation.

And if it is thus generally advantagious; if it be the only means whereby ſociety can flouriſh, and we can exiſt happily in it; we are obliged, by every rule of *morality*, to promote it. To deſtroy it, is by far the greateſt vice we can be guilty of. *Private* vices are only of prejudice to ourſelves, and to a few about us; but this is an *univerſal* miſchief. To interrupt the peace of *nations* is a crime, great in proportion to the perſons or families in it. And though I ſhall be among the Firſt, to allow a reaſonable jealouſy of our liberties, and to condemn any rulers or governors, that, under the ſanction of authority, preſume to invade or violate them, yet I cannot help thinking, thoſe who wantonly ſpread ſuch jealouſies in a ſtate, to be like falſe friends, who would be perpetually adviſing a tender *huſband* to be upon his guard, and to take care of the honour of his family. The nature, and fatal effects of *jealouſy*, are the

the ſame in *publick* as in *private* life; and ſhould any real miſchief ariſe, the fomenters of each would be equally condemnable, however they might plead, that it was only a friendly caution, it being poſſible their honour might be betrayed, and the moſt ſecure had been deceived. The *probable* miſchiefs render it contrary to all the principles of juſtice; and whether they do *in fact* ariſe or not, the crime, in morals, is the ſame.

But ſtill farther, This diſpoſition is not only neceſſary to true morality, but an eſſential duty of *our holy religion*; which is called "the goſpel of peace *," and its Author "the prince of peace †:" It is deſigned to bring it upon earth, and to ſpread a mutual good-will: Its advantages mentioned by the prophets, are always deſcribed in terms belonging thereto: Its precepts are moſtly of that kind; and it is ſaid to be the very reward of practiſing them in the other world: The worſt of beings are repreſented as its greateſt ene-

 mies;

* Rom. x. 15. Eph. vi. 15. † Iſ. ix. 6.

mies; and the angels, who loſt their primitive abode in heaven, were excluded from thence for the contrary diſpoſition, namely, for their rebellion againſt "the "God of peace."

And not only is this to be deduced from the *general* tenour of the Goſpel, but the writers of the *New Teſtament* are very *particular* in their injunctions of this kind; namely, "as much as in us lieth to live "peaceably with all men *;" to follow "peace and holineſs, without which," they tell us, "no man ſhall ſee the Lord †." And more eſpecially with regard to government, we are required to "ſubmit our-"ſelves to every ordinance of man for the "Lord's ſake, whether it be to the king "as ſupreme, or unto governors appointed "by him ‡."

And that this may not be looked upon as tyrannical and enſlaving precepts, contrary to the natural rights and liberties of man-

* Rom. xii. 18. † Heb. xii. 14. ‡ 1 Pet. ii. 13, 14.

mankind; the duty and office of magiſtrates are likewiſe exactly deſcribed, and the relation they, and the people, ſtand in to one another, preciſely determined. "Let every ſoul be ſubject unto the "higher powers. For there is no power "but of God: The powers that be are or-"dained of God. Whoſoever, therefore, "reſiſteth the power, reſiſteth the ordi-"nance of God: And they that reſiſt ſhall "receive to themſelves damnation. For "rulers are not a terror to good works, "but to the evil. Wilt thou then not be "afraid of the power? do that which is "good, and thou ſhalt have praiſe of the "ſame: For he is the miniſter of God to "thee for good. But if thou do that "which is evil, be afraid; for he beareth "not the ſword in vain: For he is the "miniſter of God, a revenger to execute "wrath upon him that doth evil *."

It is impoſſible for any writer, more juſtly and nicely to point out the nature and foundation of any relative duty, than

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* Rom. xiii. 1, &c.

the apoſtle has here deſcribed the duty of magiſtrates and ſubjects. The people are required to be obedient to the magiſtrate,—from no other principle, but that He is appointed for *their own* good and benefit; not for the gratification of *his* pride, or vain oſtentation of power and dominion. And this is the only foundation, on which we can, with any propriety and conſiſtency and regard to the liberties of mankind, exhort them to obedience. For which reaſon, it is equally our duty to exhort Magiſtrates of all ranks and degrees, agreeably to what is here ſaid, to ſtudy nothing elſe but the welfare of the People; to adminiſter inflexible and impartial juſtice; to "deliver "the poor that cry, and the fatherleſs, and "him that hath none to help him;" to "put on righteouſneſs, that it may cloath "them," and "to take judgment for a robe "and a diadem;" by no means making government a ſcheme for their own intereſt, or "turning aſide after lucre, or "taking bribes, or perverting judgment."

When *governors* and *ſubjects* thus unite in performing their *mutual* duties, there can

be no doubt but "peace will be within our "walls, and proſperity within our pa-"laces:" But when either ſhall incroach on the prerogatives, or liberties, of the other, we can expect nothing but hatred, ſtrife, variance, and the moſt fatal effects of anarchy and confuſion.——To prevent which, "I exhort (in the words of the apoſtle) "that ſupplications, prayers, interceſſion, "and giving of thanks, be made for all "men: For kings, and for all that are in "authority; that we may lead a quiet and "peaceable life in all godlineſs and ho-"neſty. For this is good and acceptable "in the ſight of God our Saviour: Who "will have all men to be ſaved, and "to come unto the knowledge of the "truth *."

And eſpecially, on this preſent occaſion, let us unite in prayers, and all other expreſſions of loyalty, to our rightful and lawful ſovereign King GEORGE; diſcountenancing and oppoſing, as much as in us lies, all attempts againſt his perſon and government.

We

* 1 Tim. ii. 1, &c.

We are alarmed with accounts, however confuſed and uncertain, of an invaſion of our country, by a natural enemy, with whom we are at preſent in an open war, in favour of a *popiſh pretender* to his crown: A pretender, with whom it is infinitely abſurd, if not quite impoſſible, that any real *proteſtant* can join; he being a bigot to the moſt wicked and cruel of all religions, and brought up at the feet of Antichriſt himſelf. Which has forfeited all pretenſions of right to theſe kingdoms; though he were the lineal ſucceſſor of the unhappy prince which he claims to be; and who has been long excluded by the fundamental laws of our conſtitution. For which reaſon we are bound, as *Engliſhmen*, as *Proteſtants*, and therefore even as *Chriſtians*, to diſcountenance him and all his abettors; to unſheath the ſword againſt them, and ſacrifice our lives in oppoſition to them.

What, ſhall we ſee our conſtitution violated? our religion ſubverted? our country torn aſſunder? our ſtreets running down with blood? Shall we bow the knee to Antichriſt? ſhall we forego all the bleſſings of peace?

peace? ſhall we involve ourſelves in a civil war?—And all this for what?—At beſt, for an imaginary principle of indefeaſible right, long ſince exploded by the thinking and judicious, when ſet in oppoſition to a parliamentary, conſtitutional right: But yet, not ſo properly for that neither, as for the intereſt of a few deſperate men, who hope to make their own advantage of a general confuſion; and have no other view in it, but to reap the wages of iniquity.

Thoſe who have *property* among us, and will riſque it on an uncertain diviſion of the land, deſerve to be treated as madmen, and to be *begged* before-hand for their eſtates. —Thoſe who expect to enjoy a *toleration* of the *proteſtant* religion, under a *popiſh* government, can know nothing of the hiſtory of this country, or of the world.—Thoſe who expect to enjoy their *liberty*, under a family ſupported, and protected by, and conſequently dependent upon a *French* tyranny, muſt forfeit all title to the name of *Britons*, or of *Engliſhmen*.—And thoſe who will carry their *diſlike* of any meaſures *at home*, to ſo undue a length as *rebellion*, muſt

muſt be the moſt intemperate, even of all men; " who have zeal without know-" ledge;" and have not at all conſidered the conſequences.

For, allowing the perſon who has made this attempt upon us, to be what his friends would paint him out to be; ſuppoſe him the moſt accompliſhed prince upon earth; that the affability and addreſs which he affects, be ſincere; that his diſpoſition be infinitely humane and benevolent, and his charity beyond example; ſuppoſe him ever ſo well-intentioned, and reſolved to keep the fair promiſes he ſhould make you;——yet after all this,—do you know, that it is not *in his own power* to keep his word with you? that even his conſcience is not his own, but in the keeping of his *confeſſor* and of *the pope?* and that as long as the thunder of *Rome* is able to reach this iſland, he is every moment liable to be *himſelf depoſed*, for being *honeſt to you?* and muſt do deeds worthy of hell, in order to get abſolution from the prieſt, and permiſſion " to enter into the kingdom of " hea-

" heaven?" So abſurd, as well as wicked, a religion is that of popery!

But ſuppoſing, on the other hand, that this external fair appearance be all artifice and diſguiſe, to cover over a cruel, inexorable, revengeful diſpoſition; and that he ſhould be led to chaſtiſe, with the moſt outrageous fury, thoſe who have ſo long continued in oppoſition to him;—will not every true patriot, every tender father, every indulgent huſband, weep tears of blood to think, what miſeries they have brought upon their wives and children, their country and friends, by their going over to ſuch a tyrant, or their cool oppoſition to him?

The diſpoſitions of the preſent *Royal Family* are ſufficiently known, by a long and uninterrupted enjoyment of our rights and liberties; ay, and by a candid indulgence to any fair oppoſition to meaſures ſome of us have diſliked. And ſhall we run the riſk of loſing theſe privileges, under a family, that at beſt we know not; and from whom we have the worſt to fear!

It is no longer time to be wavering, or inactive: Our ALL is at ſtake; and our *laws*, our *liberties*, our *religion*, and, to many, *ſalvation* itſelf depends on the part we now act; as they may be tempted, through cowardice, to renounce the *true* religion, and embrace a *falſe* one; and thereby incur the everlaſting diſpleaſure "of the avenger "of all ſuch."

However, it is to be hoped, at laſt, that the number of each will be but ſmall; as all wiſe and ſober men will certainly prefer the happy ſtate of peace, which I have been diſcourſing of, and which we indiſputably enjoy under the preſent government, to anarchy and confuſion, of which we know not what may be the conſequence; "the beginning of ſtrife being" (according to *Solomon*'s obſervation) "as "when one letteth out water *;" whoſe current is not eaſily ſtopt, and which, if it be not ſtopt, will bear down all before it. It will be our wiſeſt way to learn the leſſon *Solomon* himſelf draws from this obſervation; "therefore leave off contention "before

* Prov. xvii. 14.

" before it be meddled with." Contention, the diſpoſition of hell; the ruin of families, of friendſhips, of every relation, and of all civil ſociety; which is of all diſpoſitions the moſt odious in the ſight of God: A diſpoſition, with which it is impoſſible we can either enter into the kingdom of heaven, or even reliſh it, if we were introduced there. Heaven, the ſtate of peace and harmony; and which, at the final concluſion of all things, will be the moſt firm, and laſting, and bleſſed connection of all beings, from God himſelf, to the meaneſt rational creature, of whom it is poſſible to have any idea.

To which happy ſtate may God Almighty, of his infinite mercy, bring us all, through Jeſus Chriſt; to whom be glory now and for evermore. *Amen.*

F I N I S.

Published by the same Author.

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